ان الدين عند الله الاسلام

Digitized by Khilafat Library Rabwah

The REVIEW of RELIGIONS

X VI, No. 1

anuary, 1937

CONTENTS

- Practical Basis of Islam —Dr. S. N. J
- Hazrat Amirulmomineen—A Study
- Jesus' Journey to India
- Crisis in Christendom —Prof. A. B. Ke
- Freedom and Civilisation —Sir E. J. P. Be
- Gleaning from the Jalsa
- Creation of Universe
- Notes and Comments—

Novel use of Religion—Pilgrims' Progr
—Royal Change-Over.

Editor :
FARID MALIK, M.A.

Head Office :
QADIAN, Punjab : India.

Branch Office :
THE LONDON MOSQUE, 63, Melrose Road, Southfields, London, S.W.

Digitized by Khilafat Library Rabwah

AHMAD
AND
His Claims and Teachings
IN HIS OWN WORDS

In 2 Volumes of 300 Pages each, 6th Edition.

Price of each As. 8. Postage Free.

The Secretary :

ANJUMAN-I-TARAQQI-I-ISLAM, Secunderabad (Dn.)

IF . .
YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ
AHMADIYYAT OR THE TRUE ISALM

BY

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad

HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

The
Review of Religions

Vol. XXXVI JANUARY, 1937 No. 1.

Digitized by Khilafat Library Rabwah

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

PRACTICAL BASIS OF ISLAM

Forerunner of Modern Age

[DR. S. N. JAFRI]

When we talk of the philosophy of life in Islam, we mean that we are to put in high relief those points in the Moslem religion which will appeal to our intellect and at the same time help us in every walk of life. For instance, what are the dictates of Islam about our relation with God and the material world; about the freedom of conscience; about faith and practice; about Nature and God; about the Ego and the absolute Ego? These are the problems which have vexed the philosophers and scientists of all ages; and even the science of physics, which was expected to lay bare all the hidden secrets of this physical world, still seems to be far away from its objective.

Religion of facts

The best solution of all these problems was given by the Prophet of Arabia who decreed that the exploration of the material world was inevitable to understand the all-pervading God. It is for this reason that the *Quran* repeatedly asserts that Nature is God's behaviour. The distinctive feature of Islam is that it takes the empirical view of life and its problems. Its commands and tenets help in keeping an equilibrium

Digitized by Khilafat Library Rabwah

was in their possession. He borrowed the book from them and translated it into English. On the basis of this translation, he later wrote in America a book called *The Unknown Life of Jesus*. The American Government thought that there were passages in that book which took the form of uncharitable attacks on the Christian community. The book was therefore banned.

The Translation

The original book at Marbur is written in Páli; whereas the book of Himis Temple is the Tibetan translation. From its pages we learn that Jesus came to India at the age of thirteen. Swámi Abhedánanda of the Shree Ramkrishna Vedánta Society has himself seen the book and has translated a portion of it. Swámi Abhedánanda and the Tibetan Lámás are of opinion that the book was written some 3 or 4 years after the Crucifixion.

A summary of the translation is as follows:—
" Eeshá attained his 13th year. Admiring his knowledge and learning most of the rich folks and *Kulinas* of the country became eager to give their daughters in marriage to him, but Ishá had no mind to marry. At the talk of marriage, he left his father's house. He became desirous of attaining perfection by acquiring all the merits which the former Buddhas had attained. He started for Sindh with some merchants and at the age of 14 he arrived in the land of the Aryans. The Jains were very much attracted by his sober figure, and requested him to live with them. He did not accede to these requests and did not wish for anybody's favour. Afterwards he arrived at Jagannátha Dháma (Puri), and became the disciple of Bráhmanas and began to learn and interpret the Vedas and the Shastras. Then for 6 years he travelled in the holy places such as Rajagriha, Benáres, etc., and came to Kapilavastu. With the Buddhist monks he read the Buddhist Scriptures for 6 years there. From there he travelled in Nepal and the Himalayas, and returned to Persia. He was now 29. On attaining his 30th year he returned to his own land,

Digitized by Khilafat Library Rabwah

and began to preach the message of peace and goodwill to his oppressed relatives."

There are 14 chapters and 244 shlokas in this book, and Jesus has been called Eeshá. Philologists tell us how "Jesus" of Palestine came to be "Eeshá" in India. The Hebrew name "Jeshuá" is in Greek "Issoás," and in India it is "Eeshái or "Eeshá."

Sons of God

Jesus was well conversant with the Vedas and knowing them, he would have every justification for declaring himself the Son of God, for is it not written in a Vedic shloka:—

Shrinwantu Vishwe Amritasya Puttrah

A Je Dhamani Divyani Tasthuh.

("Amritasya Puttráh" means the son of the "Great One".)

According to this shloka every human being may be considered a son of the Great One.

In the inaccessible parts of the Vindhyas, there is a section of Sádhus called the "Nátha Yogis." They possess a manuscript called the "Nátha Námávali". In this manuscript is found the following:—"Jesus came to India at the age of 14, and after a long 16 years' prayer was enabled to see Shiva the Great God. After that he went to his native land, and began to speak about God among his countrymen. But many of his countrymen were of materialistic temperament, and they could not bear this light of knowledge. They conspired against Ishainath and tortured him by driving nails unto his hands and feet. Ishainath, who saw God, went into *Samadhi* by means of Yoga. He did it for the welfare of the three worlds. The brutes then thought him to be dead, and put him in the grave. When Ishainath was crucified one of his gurus, the Great Chetan Nath was in deep meditation in the vicinity of the lower regions of the Himalayas. Through meditation he came to know of the tortures

Digitized by Khilafat Library Rabwah

practised upon Ishainath and making his body lighter than air in 3 days he crossed to the land of the Israelites. Here in a forest he assumed his real form.

It was a rough day, and there was thunder and rain because the gods were very angry, and the world shook. He cared not for these, and raised the body of Ishainath from his grave and broke his *Samadhi*.

Back to India

After that both of them returned to the holy land of the Aryas and established a *Matha* in the lower regions of the Himalayas. At the end of three years of meditation and worship here, the all-merciful Shankara kindly saw him again and gave out that Ishainath should explain to the world all the mysteries of the Creation. Accordingly Ishainath placed the trident of Shankara, which was the emblem of Shankara's knowledge, power and force, on the *Yonipeetha* of Shankara (the goddess Durga) and introduce the Puja called the *Yanilingam Shiva Puja*. Then holy men from all parts came to show respect to Him. He left His mortal body through Yoga at the age of 49 in the *Matha* established by him."

The manuscript "Natha Namavali" though very rare, is neither unavailable nor a myth. I myself have seen a copy recently and the late Vijay Krishna Goswami also had the opportunity to read a copy of the same. The book may be found among the Sanyasis of the Natha Yogi community and contains 17 more biographies of great men of the Natha Community over and above the biography of Jesus Christ here described.

Jesus probably had something to do with Hinduism. The following shloka of "Bhavishya Puranam" gives evidence of this :

Eeamurtirhridipräptá Nityashuddhá Shivankari,
Eeshámásheeha iti cha Mana Näma Pratishthitam.

Having obtained in heart the holy and ever-beneficial appearance of Eesha (God) Himself, my name is

Digitized by Khilafat Library Rabwah

established in the earth as Eeshámashi. (Eeshá the Messiah ?)

Drinking Place

In *Tarikh-L. Azham* (an Arabic book) we find that every year on the last date of Chaitra, a Shiva Pujah is held at a place called " Ishá-Táláo " situated on the frontier of Kashmere and Afghanistan. A big fair is held here in this connection. It is rumoured there that Jesus Christ once quenched his thirst by drinking water from this Ishá-Táláo. (Táláo—a tank). To pay homage to his holy memory his followers even at this remote age meet together here and discuss his merits and acts of charity and kindness.

The Natha Yogi votaries of Dharma Pujah sing a kind of song called the " Song of the Yogis " which is in the form of questions and answers. These " Songs of the Yogis " though now almost dead, are still heard in some parts of the Rajsháhi Division. They are sung by low-caste Hindus and by Mohammadans also. In two couplets of them we get a hint that Jesus Christ and John the Baptist *did* come to India. That Jesus was regarded as a saint by the Yogi community is also made plain in the songs. If Jesus had nothing to do with the Yogi community, his name could not have occurred in a couplet of these rural songs where he is called the Guru (preceptor) of Gurus of the Yogi community. This couplet, if translated, runs as below :—

My friend, to what country has Ishai gone and whither our John ?

My friend, Where is your Guru of Gurus and where lies your mind ?

My friend, Ishai has gone towards Arabia, John towards Egypt.

My friend, Ishai is the Guru of my Gurus, A Yogi's mind rests ever in Yoga only.

Digitized by Khilafat Library Rabwah

The "Natha Namavali" also gives evidence of this theory. In Dr. Notovitch's *The Unknown Life of Jesus*, the progress of the Natha Yogi community is also confirmed. The book, besides, tells us that Jesus was a Yogi of a higher plane which is the reason why every community tried to enlist him in their own. But all of them admitted that he was a great soul of a higher order.

Digitized by Khilafat Library Rabwah

CRISIS IN CHRISTENDOM

Legal Position Explained

[PROFESSOR A. BERRIEDALE KEITH]

It is a characteristic feature of English common law that in the matter of marriage it knows no distinction of ranks. In its eyes all persons from the sovereign downwards stand on the same footing, and the reigning prince may marry whom he pleases in exactly the same way as any of his subjects, subject to precisely the same conditions regarding prohibited degrees of relationship.

Statute, however, has intervened to impose a vital restriction. The misdeeds of James II drove Parliament to determine that, while the King may marry a Papist—that is, one who holds communion with the Church of Rome or professes the Popish religion,– by this act he is excluded from enjoying the Crown, the people are absolved of their allegiance, and the Crown descends to the next Protestant in the line of succession. It will be noted that the sanctity of marriage is respected. The marriage is not invalid nor is it even wrongful. A sovereign may deliberately prefer domestic happiness to the cares of State, and the statute provides a constitutional means of doing so.

Marked Contrast

The unfettered choice of the sovereign stands in marked contrast with the position of the other members of the Royal Family. To them, indeed, was originally applicable the freedom of the common law, but it is characteristic of the un-English point of view of the first sovereign of the Hanoverian dynasty that, acting in accordance with the practice of German princely families, he was eager to assert authority over the marriages of members of the Royal Family. Precedents of earlier action in this sense were asserted, and the

Digitized by Khilafat Library Rabwah

judges in 1717 ruled, as desired by the King, that he had the right to approve the marriages of the heir-presumptive and his grandchildren. But a marriage entered into without royal approbation was not invalid in law, and the indignation felt by George III at the marriages of the Dukes of Cumberland and Gloucester induced him by the exertion of vehement pressure on the Houses of Parliament, to secure the passing of the Royal Marriages Act, 1772. Under this remarkable enactment the permission of the King is necessary for the validity in English law of the marriage of any descendant of George II (other than the issue of princesses who marry into foreign families) under the age of twenty-five. Over that age, if the royal permission is withheld, the person concerned may give notice of his intention to marry to the Privy Council, and may after twelve months have expired marry, unless in the interval both Houses of Parliament have expressed disapproval of the projected alliance. Whether the Act in its wide extension is now defensible may be doubted, but normally, of course, it operates to secure that on ascending the throne the sovereign is already married with the approval of his predecessor.

Royal Marriage

The complete freedom of the sovereign to marry at pleasure is not restricted by any constitutional practice. No doubt under the earlier sovereigns of the present dynasty the feeling was strong that royalty should mate with royalty, but it cannot be said that there ever existed any marked popular sentiment on the subject. When Queen Victoria cordially approved the marriage of her daughter to the Marquess of Lorne the warm approval shown by Parliament made it clear that the country was willing to accept any alliance on its merits. Under earlier dynasties, of course, no restrictions on the royal freedom of choice were enforced. Henry VIII's assertion of his sole decision was readily accepted by his subjects, and those of his marriages which were based on international interests were no more successful than those of Charles II and his brother, while that of his daughter was disastrous.

Digitized by Khilafat Library Rabwah

The days fortunately have gone when it was necessary for a Queen like Elizabeth to consider whether duty to her country did not demand a political marriage to the Duke of Anjou. No Ministry now need consider itself bound to advise the sovereign to strengthen the country by prudent alliance. But the freedom of action of the sovereign is limited by moral factors of a compelling character. The position of a Queen or Prince Consort is one hard to fill under the exacting conditions of a monarchy which rests on the popular will, and a specially high standard has been set by the precedents of Prince Albert, of Queen Alexandra, and of Queen Mary. Qualities which may be admirable for the normal life of the subject may be insufficient for the exacting round of public duties imposed by custom on a Queen. The mere fact that the sovereign may legally wed whom he will, imposes on him the task of fixing his affections on one whose selection will be widely welcomed by his people.

Premier's position

In such a matter the position of the Prime Minister as representing the Cabinet is one of the utmost delicacy. He cannot claim a constitutional right to advise marriage, still less to suggest any particular marriage. The King's sole right to determine for himself the desirability of marriage is as uncontestable as his initiative in choice. But before any final decision is taken the sovereign should doubtless take his Prime Minister, as the essential link between him and his people, into his confidence. Nor would it involve any overstepping of the limits of his authority were the Prime Minister in his confidential intercourse with his sovereign on his own initiative to touch on the attitude of the people to any suggested marriage. He must, of course, in any case make certain that any proposed consort is not a Baptist and is under English law of the status of an unmarried woman, for English law differs on that head often from foreign law, and authoritative advice is due to the King. On the desirability of any particular choice the Prime Minister would doubtless, if at all

Digitized by Khilafat Library Rabwah

possible, concur in the royal wish. But constitutionally he would be entitled, if his view were overruled, to resign office, for it is impossible to accept the suggestion that a royal marriage is to be regarded as a private affair, in which Ministers have no place. The office of Queen Consort is of high official rank, and in the selection of its holder the people and their representatives have a vital interest.

Nor is the duty of the Crown to keep in touch with the views of the Cabinet lessened by the fact that Parliament in its grant of the Civil List, making ample provision for the contingency of the royal marriage, has deprived itself of any formal means of control. It was constitutionally open to the House of Commons to reserve to itself the right to determine the grant for the Queen Consort when the choice of the King was communicated by him. The fact that it has refrained from such action is a signal proof of the complete confidence which it reposes in the discretion of the King and the respect which he will accord to its point of view. No more signal example could be given of the completeness of the bond of confidence between King and people.

Digitized by Khilafat Library Rabwah

FREEDOM AND CIVILISATION

An Eternal Paradox

[SIR ERNEST J. P. BENN]

The subject of Freedom is a very old one; the ancient philosophers wrote reams about it, and yet it is always new and there is always more to be said. Philosophers and theologians have talked of the Freedom of the Will, and politicians have argued about Civil and Social Liberties. The arguments used by the philosophers are as relevant to-day as ever they were, but the political discussion is most of it out of date. The advocates of Civil Liberty in the past have been concerned to wrest power from some tyrannical ruler of some ruling class or caste. But now that we have achieved universal suffrage we are only concerned with how much power we should exercise over ourselves and philosophy is coming back into its own. Freedom of the Will and Civil and Social Liberty are to-day more nearly the same thing. We are our own tyrants and will probably find much more difficulty in winning freedom from ourselves than from any of the many forms of tyranny of the past.

New Restraints

Civilization, in one of its many aspects, may be said to consist of restraints upon Freedom. However much I cherish my Freedom there are quite a number of things which, in a civilized community, I must not do. For example, there are people who, in my view, are a positive danger to the State, but I am not free as I should have been ten centuries ago to remove them in my own way. A couple of hundred years ago we were at liberty to empty our slops from our bedroom windows, but the march of civilization has taken that Freedom away from us. Fifty years ago there was complete liberty to buy in the cheapest and sell in the dearest market. Twenty-one years ago

Digitized by Khilafat Library Rabwah

between the body and the soul. It teaches us to face facts, and not to shrink before adverse currents. The Prophet of Arabia was helped in his mission of creating this empirical attitude by the fact that it is the characteristic of the people of Arabia to hold to the positive, so much so that even in poetry, which is an inspired art they care more for the concrete than the abstract.

The *Quran*, which is the fountain-head of Islam and Moslem culture, emphasizes more upon deed than idea ; and thus inculcates the habit of concrete thought. In that age, which cared more for the invisible than for the visible, Mohammad caused an intellectual revolution by stressing more on the visible than the invisible. It will not be an exaggeration if I claim to say that by bringing this tendency into prominence, in the development of thought Islam laid the foundations of scientific thinking and rationalism which ushered in the modern age. By teaching the people that Nature is God's behaviour, it brought their self in unison with the ultimate reality. It was this faith or *iman* which enriched mankind with enthusiasm to explore the concrete facts of the universe.

Oneness of God

Before the advent of Islam, it was the basic foundation of many religions that this material world was a myth ; a place to be renounced. But it was Islam which wiped off this dualism and established the idea of the unity or oneness of God. It showed that both the Ideal and the Real were two co-ordinating factors and not opposing ones. It brought home to the people that the Ideal and the Real are two sides of the same shield ; and that the Real is there to appreciate the Ideal. The *Quran* clearly says : " We have not created the Heaven and the Earth and whatever is between them in sport, we have not created them but for a serious end.

The ancient religions and cultures failed to bring happiness to the world, for they kept their followers

Digitized by Khilafat Library Rabwah
I was perfectly free to travel over the world without a passport or permit, but now that Freedom has gone. Three years ago I could sell my milk and potatoes at my own price to anyone I liked, now marketing boards have removed that liberty. We have latterly developed such remarkable facilities for new restraints that we pop them on before there has been time to discuss them, enforce them before people have had time to understand them, and take them off before we have had sufficient experience to know whether they are good or bad. Just how far is this sort of thing to be allowed to go? When shall we be so civilized that no further restraints will be considered necessary?

At first we resisted these restraints, but by degrees that resistance has weakened until to-day it hardly exists at all. Indeed it may almost be said that our chief interest as citizens is to invent new restraints for one another. The fact must be confessed that we never think about Freedom, we just take it for granted and it goes by default.

Abstract Conception

In 1933 we passed fifty-three Public and General Acts of Parliament, and ninety-two Local and Private Acts, all of them limiting our Freedom in some direction or another. But as if the parliamentary output was insufficient we added, in the same year, 1,165 Statutory Rules and Regulations having the force of law. This sort of thing, about which the Lord Chief Justice has protested so ably in his book *The New Despotism*, has proceeded at such a pace, in recent years, that the index of delegated legislation called Provisional Orders, occupies one thousand pages of small type—a thousand-page index to subsidiary laws restraining our freedom, any one of which may put us in the police court to-morrow morning and all of which tend to keep us inactive or unemployed. For, strangely enough, we still retain our respect for law and order, although we are totally ignorant of most laws and orders that govern us. Day by day, in the well-meaning effort to seize somebody's little rouble, we take away a little bit of

Digitized by Khilafat Library Rabwah

discretion or liberty from the rest of the forty millions of us. Thus we have clogged up activity, initiative, enterprise, and in my judgment, that is the basic reason why so many of us are out of work. We demand that "something shall be done, and we promptly stop everybody doing anything. We call vigorously for "constructive action" and we proceed to legislate for the destruction of millions of actions. That, in brief, is my charge against modern politics.

I want to try to dismiss from your minds all current public affairs, to forget political parties and modern political policies and concentrate with me, for a few brief minutes, on the abstract conception of Freedom. My simple submission will be that we take our Freedom too much for granted, that we have ceased to think about it, to cherish and prize it, as we should, and that in consequence we have lost a great deal of it, and are in danger of losing most of the rest.

Good Fight

The Fight for Freedom is exactly like the other Good Fight, it is a never-ending struggle. It is an entire mistake to suppose that Freedom is like an armchair which you buy or make and then sit on in comfort for the rest of your life. As individual persons we are in constant danger of slavery to our own habits, slavery to our jobs, to our prejudices, our likes and dislikes. I am a slave to tobacco, and a very happy slave to domestic ties. These are slaveries which I impose upon myself and of which, if I care to pay the price, I can rid myself. They teach me, when I think about them, that slavery is a very important part of the perfect life. My observation leads me to think that some of the happiest lives are founded upon personal abject slavery to narrow religious conceptions. But such slavery is always voluntary, and no man can deny the right of the slave to escape. This eternal paradox is understood only by those who know the meaning of the words "Whose service is Perfect Freedom."

It is easy to point to a serious trouble like this, but utterly foolish to suggest that there is an easy remedy.

Digitized by Khilafat Library Rabwah
It takes centuries to win a little freedom and a very few minutes to destroy it. We have struggled for a thousand years to achieve the right to govern ourselves, and within the little lifetime of most of my readers we have secured the final prizes of universal education and universal suffrage. Considered in any decent perspective these things are as new as the latest fashions in ladies' hats. It will take another thousand years before we really know how to use them properly and derive full benefit from them. We are an infant democracy suffering from democratic measles and chickenpox. Universal education is thought to mean that everybody can know everything, and produces young economic students who pretend they can plan the natural actions and divine inspirations of the other millions of us. Universal suffrage is considered as the right to play the tyrant over everybody else, and so we all pretend to know what's wrong with the other fellow.

In a Mess

Don't imagine that I am trying to lay down the law. But I put this simple suggestion to you. The world is in a mess; international trade has almost gone, the standard of living here is much lower than it ought to be, and everywhere else it is very much lower still. Every conceivable political idea, except one, has been tried and that one is Freedom.

You may imagine, then, with what delight I heard that the B.B.C. had decided that its ten million listeners should listen to talks on Freedom. The B.B.C. itself has very little Freedom about it, and some of those invited to talk did not impress me as authorities on the subject. But that is a detail. If the people will begin again to be interested in the subject of Freedom great good is bound to follow.

I do not think of Freedom as my personal right to do what I like, but rather as the right of my forty million fellow citizens to serve me and one another. You will, of course, be aware that the Individualist is the only man who thinks of everybody. Collectivism is a

Digitized by Khilafat Library Rabwah

puny thing, concerned with sections, groups, gangs, classes and selfish little interests, and collectivism is the negation of Freedom.

Religious Liberty

The other day a little boy said of his father, "Daddy, if I'm here to do good to others, what are the others here for?" I ask you whether that question does not give us the key to the whole puzzling problem? We are trying to achieve the general good by forcing our ideas on one another. The nineteenth century accepted the doctrine of the general good through enlightened self-interest, and the nineteenth century gave us the foundations of all we know about wealth and well-being and progress. And Freedom was the keynote of the nineteenth century. We boasted of our Civil Liberties, of our Freedom of Speech, of the Freedom of the Press and, of course, of our complete Religious Liberty.

In later years we have begun to talk of Economic Liberty, and a great deal of our modern legislation is related to this idea. It is very necessary to understand that there is no such thing as Economic Liberty, when Economic Equality is meant, for they are a contradiction in terms. When we talk of Religious Liberty, we mean the right to differ. The suggestion is that we are better with all the diversity, difference and variety that we can secure. Freedom of speech positively invites difference; it would be no use having Freedom for everybody to say the same thing. All progress, whether material or moral, comes from this diversity, and it is because we have had more freedom than other peoples that we have always been in the van of progress. But the people who talk about Economic Freedom are just those who want to make everybody alike, to distribute everything evenly, and who object to the economic inequalities of society. To lend colour to the false notion of Economic Freedom, they make great play with the term "Wage Slavery," and the suggestion is that if Wage Slavery were abolished the opposite to it is Economic Freedom. A single moment's reflection is sufficient to expose the error of the argument. Economically we are all slaves, because

Digitized by Khilafat Library Rabwah

Nature will not give us her bounty except upon her own terms. We can take the nineteenth century view that the interests of the consumer are supreme, and that involves, if you like—Wage Slavery. Or we can take a more modern and less tried attitude, and say that the producer is the person to consider, in which case we become Consumer-slaves. There is just as much slavery one way as the other. The inescapable facts are that we must stand in the market place to be hired, and become Wage-slaves, or else we must stand in the queue to be rationed and become Consumer-slaves. There is no escape from this simple alternative and all talk of Economic Liberty, by obscuring that natural circumstance, is sapping at our wealth and bringing civilisation down. There is no Economic Liberty except the liberty to starve. I am sure that even those of my readers who most heartily disagree with me will recognise the impossibility of developing a big subject like this in a short chapter. If I could write fifty chapters on the subject I should only touch the fringes of an immortal conception like Freedom. May I, in conclusion, make this simple suggestion: That we try to think about Freedom in the abstract. For a few minutes each day let us give up thinking about the price of herring, the speed of motor cars, the rate of exchange or slum clearance, and think only of Freedom—its vitalizing qualities, its moral values, its character-building capabilities, its inspiration and its divine power. Then, if we will, we may turn back to our herrings, motors, currencies and slums, but we shall not do so many silly things about them as we have done in the last twenty years, since we ceased to understand the value of our Freedom.

Moral Conception

Freedom is a moral conception. It requires no moral quality to obey an Act of Parliament. Cowardice is all that is necessary. For an action to be moral, a man must be free to perform it.

Freedom is the basis of character. Liberty engenders self-respect. Control other than self-control promotes the inferiority complex.

Digitized by Khilafat Library Rabwah

Freedom makes the worthy life. In a state of freedom man asks himself "What can I put into life?" In a controlled state man asks, "What can I get out of it?" Hence the gross materialism of the present time.

Freedom is a listing quality on which credit, confidence, stability, a way of life can be safely founded.

Control, at best, is a temporary, passing, changing affair on which nobody can rely. Hence the breakdown of world trade, to mention only one catastrophe flowing from modern governmental ideas.

The fight for Freedom is, as I have said, like the other Good Fight, a never-ending struggle, and an increasingly difficult struggle, and therefore, more worth while and more glorious as time goes on. This is not one of your temporary wars that you win, and pay for, and perhaps lose your soul. In the Fight for Freedom you are always losing and always getting ready to fight again. The winning of Freedom from Democracy will be much more difficult than the old time battle with the tyrant kings.

Digitized by Khilafat Library Rabwah

GLEANINGS FROM THE JALSA

Mackerel skies, occasional drizzling and cold snap in the second and the third week of December, all seemed to conspire against the success of the Annual Jalsa, because the fury of elements is a menace with which human ingenuity grapples in vain. But on the first day of the Jalsa, the dismal weather took a favourable turn. Instead of murky weather, there was a spell of brilliant sunshine, and even the first session of the Jalsa was a resounding success.

The pilgrims began to flock into the galleried *pandal*—big enough to accommodate more than twenty thousand people. Loud-speakers which had vindicated their use last year were again a welcome feature of the Jalsa. At 10 A. M. Hazrat Amirulmomineen entered the *pandal*. His appearance on the rostrum was a signal for resounding cries of *Allah-o-Akbar*. As the recitation of the Holy Quran began, hush fell on the audience and their was pin-drop silence in the *pandal*. The recitation over, Hazrat Amirulmomineen rose to give his inaugural address, which was brief but soul-stirring. He referred to the insignificant beginnings of the Jalsa which forty years ago was housed in a small space in the heart of Qadian, but has now assumed such vast proportions that they have to widen the *pandal* every year to accommodate ever-increasing visitors, not a few of whom are non-Ahmadis.

He exhorted his followers to steep themselves in the colour of their spiritual forefathers and carry the message of Islam to the ends of the earth and to count no cost in accomplishing the high and noble task of redeeming the lost souls. This, he said, was not possible unless they kept alive the flame of Iman (true belief). He said that their responsibility was great but their reward would be greater still, if they discharged it rightly and earnestly. Islam has risen phœnix-like

Digitized by Khilafat Library Rabwah
from its ashes at the hands of the Promised Messiah and it was bound to reign supreme, but blessed are those who contribute their mite towards its propagation. He exhorted his devoted listeners to take a leaf from the book of the companions of the Holy Prophet and know no rest until Islam is restored to its pristine glory, and the light that has been rekindled by the Holy Founder of the Ahmadiyya Community once again floods the benighted world.

He wound up his moving address by a long prayer.

Again on the 27th of December in the afternoon session, Hazrat Amirulmomineen addressed the Jalsa. He surveyed the progress of the community in all walks of life. He thrilled his audience by telling them that new missionary centres have been started in Argentine, Spain, Hungary, Greece, Albania, Italy, China and Japan. The message of Ahmadiyyat, he said, has reached some aristocratic families and a great progress was being made in some centres. But there were still some countries where he proposed to send his missionaries. He called upon educated youngmen to offer themselves.

He told his followers that the Ahrars had revived their nefarious propaganda by their election ruses and that Ahmadis should be on guard against their insidious moves and meet them boldly and squarely. The world has witnessed how their enemies have suffered ignominious defeats. If they only make a bee-hive for their ideal, and pray for divine Mercy, no force, however great, can deflect them from their path.

He dwelt at great length on the items of the Tahrik Jadid Programme. He told his men that but for the Ahrar propaganda, a period of severe trials and tribulations when their requests for Government intervention fell on deaf ears, there would have been no Tahrik Jadid which has ushered in an era of renaissance in the history of the Ahmadiyyat. Tahrik Jadid, he said, has awakened their dormant energies, and has called forth their capacity for sacrifice and has tested their

Digitized by Khilafat Library Rabwah

moral stamina to stand and survive the most oppressive circumstances. It has galvanised the community into a dynamic force. The community is healthier, stronger and more compact than ever.

Dealing with the different items of the Tahrik Jadid Programme, he laid special stress on the Trust Fund which, he said, conduced to the success was the backbone of his economic and missionary plans. If it amounted to five or six lacs, it would confer upon the community the boon of self-sufficiency in many important spheres of life.

He reviewed the work of Darus-Sanaat (Arts and Crafts Deptt.) where the schools of carpentry; iron-smithy and book-making equipped with workshops and sales departments are proving a great success. Given ample resources he proposed to widen their scope and requisition the services of more technical experts. He said that if his schemes were carried through both in the letter and the spirit, they would bring about a new orientation in the secular and spiritual life of the community. Youngmen trained by the technical schools would be good preachers as well as experts in their branch of work.

He told his audience that the products of the local industries working under the auspices of the Tahrik Jadid Department are doing well in the market. He exhorted the educated youngmen of his community to give up the vain pursuit of high literary education as it was no passport to success in life. Government services, he said, had shrunk into nothingness and those who read to get them are bound to meet with dis-appointment. He wished his young followers should take to professions and go out into the wide wide world, live and preach Islam and help in the establishment of God's kingdom upon the earth. They had to wage war against the Moloch of materialism, kill it and make the world safe for Islam.

He, further, emphasised the ideal of plain living and high thinking, which was the motif of his Tahrik

Digitized by Khilafat Library Rabwah

Jadid Scheme. He reminded his followers of their solemn promise to adjust their lives according to his Plan, because that way leads to salvation, secular and spiritual. They were hemmed by enemies on all sides, but if they continued to pull together and offer instantaneous obedience to the clarion call of duty, they would come out with flying colours.

His address lasted four hours.

On the last day of the Jalsa, Hazrat Amirulmomineen delivered, as usual, his speech on a theological subject, which was the excellences of the Holy Quran. This last speech has become an institution eagerly looked forward to by his followers. The aim of this speech is to stimulate interest in religion and equip the Ahmadis with up-to-date knowledge.

Hazrat Amirulmomineen in the course of his scholastic address said that he could advance three hundred arguments to prove the superiority of the Holy Quran in the hierarchy of the sacred Books. He claimed to meet any challenge against the truth of the Quranic teachings and could solve all knotty points.

He said that the Holy Quran had suffered much at the hands of the Commentators who put some fantastic interpretations on the similes and metaphors which abound in this Sacred Book. It is only through sympathetic study guided, of course, by Heavenly light that one could dig out the treasures of knowledge encompassed in the Holy Quran. The doors of the treasures are jealously slammed against those of impure hearts. Pure mind and invocation of divine guidance were a condition precedent for the proper understanding of this Holy Book.

As it is not possible to do justice to this scholarly address within the compass of a short review, we shall reproduce our copious notes of it in the next issue.

Other notable addresses delivered at the Jalsa were by Prof. Muhammad Aslam, Dr. Mufti Muhammad Sadiq, Malik Abdur Rahman Khadim, Maulvi A. R. Nayyar, Maulvi M. Y. Arif and Maulvi Abul Ata.

Digitized by Khilafat Library Rabwah

always closed in the vacuum of metaphysics and never allowed them to come out and feel the solidity of the earth, with the result that they were neither certain of *Nirvana* nor had the pleasures of *Jiwan-Mukhti*. Mohammad saw the harm which the type of philosophy was inflicting upon mankind ; and therefore he told his followers that this active temporal world was nothing but the manifestation of the ultimate Reality ; or in the language of another great philosopher, it is our reflective contact with the temporal flux of things which prepares us for an intellectual vision of the non-temporal. This attitude allowed us to have sense-perception which in turn was supplemented by the perception of Fuad (heart).

Fatalism

From the Quranic view of the universe and its purpose, when we come to the individual, we find that the *Quran* lays down three things, (*a*) that man is the chosen of God ; (*b*) that man with all his faults is meant to be the representative of God on earth ; and (*c*) that man is a free personality. In the light of these three factors, no one can blame Islam for inoculating fatalistic tendencies into its followers. It rather gives them that moral courage of freedom which is necessary in the struggle of life and ensures success to those who take life seriously and believe in personal efforts. Fate in Islam is a combination of effort and faith (*Tadbir* and *Taqdir*). The Prophet's clear saying is "Ours is to try, and God's to accomplish."

The element of Destiny and *Taqdir* in Islam is also a partial manifestation of the principle of *Amr*. This has been defined by the eminent philosophers of Islam, partly of ethical and partly of biological origin. It shows to the Ego the glimpses of Reality, keeps up the courage to fight against all odds.

Unity of mankind

Then there is the crowning principle of *Tauhid* in Islam which demands all loyalty to God ; and thus ensures the unity of mankind under one banner. This

Digitized by Khilafat Library Rabwah

Prof. Aslam in his paper on miracles refuted the charges of the Western philosophers and said that miracles formed a basis of a true religion. They in no way outraged the established facts of science. The belief in miracles was on the decline before the advent of the Promised Messiah. But it has received a new lease of life from the miracles performed by the Holy Founder of the Ahmadiyya Movement.

Dr. M. M. Sadiq said that Nimaz was an ideal form of worship, because it enabled the worshipper to detach himself completely from the world around him and feel himself at one with his Creator. His comparison and contrast of Nimaz with other systems of prayer enjoined by different religions was highly illuminating.

Malik Abdur Rahman Khadim's address dealt with the blessings of the Khilafat. He proved that after the Prophet, his Khalifa alone could give true and infallible guidance in spiritual matters. His followers stand on a higher and safer ground, while the seceders are like a rudderless ship on an unchartered ocean.

Maulvi A. R. Nayyar spoke on Harijan Movement and the opportunities it offered to the Ahmadis to redeem the lost souls. Islam, he said, was a haven of safety for the down-trodden humanity.

Maulvi M. Y. Arif dealt with the change that was coming in the world of Islam. He said that the enemies of Ahmadiyyat have changed their front. Their old-world weapons have been discarded, and they are nervously searching for new "sticks". The teachings of the Promised Messiah, the speaker said, has deprived them of their hegemony over the ignorant masses.

Maulvi Abul Ata spoke on the life of the Holy Prophet and brought into sharp relief those aspects of his life, which raise him head and shoulder above all other prophets.

The Jalsa was declared closed on 28th December at 7-30 P. M. by Hazrat Amirulmomineen whose departure from the *pandal* was accompanied by loud shouts of *Allah-o-Akbar*.

Digitized by Khilafat Library Rabwah

CREATION OF UNIVERSE

The most popular argument about the existence of God may be sought in the theory of cause and effect. Even an illiterate person can understand it and as such it is most serviceable. It is said that a philosopher met an illiterate beduin peasant and asked him if he believed in God. The beduin replied that he did. Then the philosopher asked him if he could give any argument and the beduin said :—

"When a camel is traceable in the jungle by its droppings and man by his foot-print can we not trace out God by this starry sky and the earth covered with paths."

The primitive men could think of this argument only. The idea that this world is a vast place and there must be its Creator was adequate for them. Though a correct one, this argument is open to many objections, and being popular and reasonable it is set forth in the Quran as well. The Holy Quran says "O men ye doubt the existence of that God Who has created the heavens and the earth." Curiously enough, that notwithstanding its being a popular argument it is the most disputed one. Maybe that this enormous number of objections is due to its very nature.

Those who have given thought to the creation of the World say it is a mistake to speculate about God on a mere examination of the world. They think it advisable to consider first all the possible conceptions about the foundation of the world and then to compare them so that a definite conclusion may be drawn. They maintain that only three theories of the origin of world can be put forth : (1) The world is self-existent. (2) The world is self-created. (3) Some one created the world.

The first theory states that nobody created the world but is self-existent. To give it credence means to acknowledge the infinity of time, but that is inconceiveable because the infinite cannot find room in the finite. As for the second theory, *viz.*, that the world is self-created, human mind cannot conceive of this too. In case it is accepted that the world is self-created it would mean that it could exist therefore it came into existence at the call of some hidden necessity or will. It is not feasible, for in that case we shall have to admit that the thing had the power of creation in the form of will which then

Digitized by Khilafat Library Rabwah
manifested itself in action. This will give rise to two questions. First, does it solve the problem of the creation of the world? For there still remains the question how that thing was created. The second question is who created that hidden necessity or will which was responsible for the manifestation of the thing. If the Creator of that was some other being, who created that being and if there was no creator how it was created. If the answer is that it created itself then why we should not say that the world created itself. To say that first state was that of nothingness and not of existence and therefore its creation does not necessitate a series of questions is equally wrong. For, nothingness having the latent power of manifestation must be of two kinds, one that can manifest itself and the other that cannot. Human intellect rejects it because a thing which does not exist cannot possess latent power or the power of manifestation.

The third theory of the world is that some one else created it. This is the belief held by the theologians and the philosophers, and they say that the world is like an attribute. This view is also untenable, firstly because the world is not an attribute; it indicates growth. We find herein everything progressing and therefore it is wrong to call it an attribute. We could call it an attribute had it been created instantaneously.

It has reached the present stage after covering many stages in obedience to certain laws and that shows that it is self-existent and no other being created it. Secondly, it may be asked of what did he manipulated the world. A craftsman can manufacture goods out of iron or silver, but he cannot create iron or silver. What then was the material used by the artificer of the world. If the material existed already the question as to how that was created again arises, if it was self-created why it could not combine for the purpose of creation without some external force. To say that some one else created it appears unreasonable. Thirdly, we shall have to recognize the space as creation, for if matter was created afterwards, so were space and directions. But there can be no space from vacuity nor emancipation from direction. Fourthly, the question will arise who created him who created the world. Fifthly, is he finite or infinite? This is just like the question concerning matter and of the two whatever answer may be given it will give rise to an unending train of questions. Sixthly, we shall have to acknowledge his independence else we shall have to recognize some other beings as well. In case we acknowledge his independence we shall have also to admit that he is not subject to internal changes. When such

Digitized by Khilafat Library Rabwah

a being is recognized we shall have to admit that the theory of cause and effect is not applicable to Him and as such He needs no form.

Thus the third theory of the world is also imperfect. When the three possible views about the world are exploded we cannot but concede to the truth of one of these unintelligibilities. As it is the question of cause that confronts us in each case therefore notwithstanding this objection we shall have to accept one of these theories as correct one. The world exists and nobody doubts its existence therefore we cannot help accepting one of the above theories in spite of this unconquerable objection. Then everyone will have to acknowledge the truth of the first theory, namely, that the world is self-existent. For even in the case of the second and the third, the question as to how the world can be its own cause, arises. The only way to avoid this question is to admit that the world is self-existent.

I would like first to confute the idea that the belief in God sprang up when the need for discovering the creator of the world was felt. God, as I have already proved, revealed Himself to man. Is it not strange then that on the one hand they believe in the evolution of the conception of God and say that first people began to supplicate before certain objects out of fear and then gradually the God idea and His worship evolved itself, and on the other hand they advanced a philosophical reason for this conception and hold that the problem of the creation of the world necessitated it. The views contradict each other. Now coming to the contention of the critics I admit that the objections raised against the first and the second view of the world are partially reasonable. But the third one is nothing short of a misunderstanding. When we say that someone created the world we do not mean that it was built like a house. It simply means that God created matter which was subjected to a law so that it might grow in obedience to that law. Evolution does not confute the idea of the creation of the world, rather it denotes the rare ingenuity of the creator, and each stage bespeaks of its Creator. Then it is said that even if someone is accepted as the creator of the world the question, who supplied him with matter, still remains unsolved. I shall answer this question later on, it would suffice to say here that this question will continue to face us even if the existence of God is denied. Why should it then engender doubt as regards His existence ?

Digitized by Khilafat Library Rabwah

The next question to be considered is who created the space. It must be remembered that it is something subjective and has nothing to do with God. Space and direction are relative terms and are either related to matter or mind. Their discussion does not involve the discussion of God. As for the question whether God is finite or infinite, its futility is obvious. For, granting that the world is self-existent the question will arise whether it is finite or infinite and we shall have to believe this or that which will provoke further questions. Whether the world is finite or infinite causes perplexity not only when its self-existence is under discussion but also when we consider it in its present state, therefore there is little harm if we face the same question after discussing belief in God. Whatever may be the cause of the world this objection remains unconquered which indicates that it is not a mere objection but a knotty problem for which human mind can suggest no solution. In short, no clue has been discovered so far that may render its solution possible. In both the cases it falls within the province of reason to akcnowledge someone as the Creator of this Universe.

Now, I come to the fourth question, namely if God is the creator of this universe who created God. It is to be noted that this question is based on experiments which have been made about matter, but it is a commonplace truth that laws of matter are not applicable to things not made of matter. Again, in some cases our idea of one material object does not hold good in the case of another. Thus the idea of a material object is distinctly different from that of an abstract one. Take the case of water, it looks round when it is poured in a round vessel but flat in a flat vessel. Now if a man asks why iron does not acquire such shapes we would say that this is the property of water and not of iron, or if someone asks why water was not like iron, our answer would be that it is the property of iron and not of water. Thus, to judge of an immaterial thing according to our idea of a material one is an absurdity itself. As nothing in the world exists by itself we are led to the conclusion that nothing can come into existence without some external agency. In fact we cannot apply the laws deduced from our observation of the material objects to the immaterial things, nor can we fully comprehend their reality. If we believe in the self-creation of the world this question will inevitably arise because it has been proved by experiments that matter is neither self-created nor are its changes spontaneous and that it is subject to the theory of cause and effect. We

Digitized by Khilafat Library Rabwah
cannot grant therefore that matter created itself or that matter itself created the world.

The last objection which says if there is a Creator he must be independent and if he is independent how can he be the efficient cause, does not cease to be raised even in the case of the world. For if it is dependent how it created itself and if it is independent why it has undergone changes and how it has reached its present stage. When we can afford to believe in the self-creation of the world despite this difficulty, is it not reasonable to tender recognition to some other being as the creator of the world.

Digitized by Khilafat Library Rabwah

NOTES AND COMMENTS

Novel use of Religion

It is an age of jazz and cabaret. Religion is honoured more in the breach than in the observance. Atheistic bias is waxing hot and strong, and it has become a fashion to decry religion and all it stands for. But candidates for legislatures, it is intriguing to note, have found a novel use of religion and the Holy Books. Failing "to get at his electors through their stomachs," on account of the paucity of election funds, a candidate coaxes and cajoles his electors into voting for him because he is a greater devotee of his religion than his rival, and in case he did not succeed at the polls, the electors shall have to thank themselves for the decline of their religion. The rival candidate is described as a heretic or heterodox whose success would spell disaster to the sacred creed. "A great servant of Islam," "a great Muslim" and similar slogans are freely made use of to push the election campaign. Sometimes a visit to Lenin's tomb is also included in the list of qualifications.

There can be no greater parody of religion than to use it as a vehicle of one's political ambitions, a stick to beat one's rivals with, and a gateway to Councils and Assemblies. The joke does not end here. Some ingenious souls (and ingenuity is on the boil these days) hire Mullahs and Maulvis, the Pharisees and Priests of Islam, who would spare no Spinoza and pillory even Plato. They are employed to utter curses. Their imprecations run like that: "Wherefore against the traitor so-and-so we invoke the following injuries: The ulcers of Job, the whale of Jonah, the leprosy of Naaman, the bite of death, the shuddering of the dying, the thunderbolt of hell, and the malediction of God and man. And we call for the same injuries on those who at the

Digitized by Khilafat Library Rabwah

forthcoming elections shall vote for traitor so-and-so and further pray for their herds to wither and for them to become deaf and blind. Amen!" Even these invectives do not quench the fire of hatred, and they reel off into personal remarks. The poor opponent is described, "as that grand impostor, that loathsome hypocrite, that detestable traitor, that prodigy of nature that opprobrium of mankind, that landscape of iniquity, that sink of sin, and that compendium of baseness who now calls himself the determined champion of our rights." This beats hollow anything that Anabaptists might have said against Oliver Cromwell or Fenner Brockway and his party might think of saying against Ramsay MacDonald, if besides 'culpable' desertion of his party, he had killed his grandmother, enclosed her body in a trunk and left it at the Waterloo Station.

This despicable game is now being played with great gusto by not a few Muslim candidates who depend for their success on the cursing capacity of the Mullahs and their power of exciting the tag-rags and bob-tails against high-minded and worthy candidates who would sooner part with success than resort to dirty election ruses and give others bad names and hang them.

* * *

Pilgrims' Progress

It is gratifying to hear that the long-drawn-out dispute between the Egyptian Government and King Ibn Saud over the personnel of the annual pilgrimage to Mecca has reached an amicable settlement. The Egyptians claimed it as their right to send a holy carpet which should be taken round and round the Kaaba and finally draped over it. In order to ensure safety, they wanted to continue to enjoy the right of sending a military escort. Sultan Ibn Saud, true to his puritanical austerity and his apprehension lest it should be an off-shoot of idolatry, took serious exception to their practice. Moreover he could not countenance the unrestricted entry of an armed force of another Muslim Power into his territory. He did not pursue his

Digitized by Khilafat Library Rabwah

objection to the practice of perambulating the carpet, but he could not condone the military escort accompanying the carpet. He assured the Egyptian pilgrims of his welcome and hospitality on the condition that his own troops should escort the carpet. The Egyptians rejected the proposal with the result that the pilgrims and the carpet were denied journey to Mecca.

But now that embittered state of affairs has ended. The Egyptians have agreed to send their troops only up to Jeddah and the carpet will henceforward become an emblem of compromise bearing an embroidered legend that it was made in Egypt in certain year of the Wahabi King's reign. Now the Egyptians will perform their pilgrimage without let or hindrance.

* * *

Royal Change-Over

The past year began on a tragic note and ended on a tragic note. In the first case it was the death of the King and in the second case an abdication of the succeeding King which has convulsed the Empire. Abdication by King Edward VIII, who is king no more, has been described as a great Constitutional Crisis. It was indeed a great crisis, which the British Constitution has stood and survived admirably. A lesser calamity might have spelt disaster to other constitutions. The legal aspect of this whole happening has been explained in an article by Sir A. B. Keith, a great authority on constitutional laws.

But this is not all. We are here concerned not with the resiliency of the English Constitution but with the amazing capacity of the Church for self-deception its potentiality for creating astounding situations and its spectacular failure to meet them.

The storm rose over the ex-King's proposal to marry Mrs. Simpson. He wanted to be man first, and King next. The Church and church-minded Ministers would not brook this order. They wanted to force upon the king, a religious injunction

Digitized by Khilafat Library Rabwah

which he did not believe. They created for him circumstances under which he had no other alternative but to forego his throne and not his principles. Certainly it was not a question between a woman and the throne, it was a fight of principles and the king had law and the people on his side. He abdicated lest there should be any disturbance in the empire.

The King's abdication has turned Church's inside out and has proved the impracticability of its teachings. It has further proved that the Church dignitaries put premium on ostentatious virtue and decry frankness and candour in matters moral and religious. In his lucid and convincing exposition of this whole affair, Hazrat Amirulmomineen says :

> "For us the question is important for a different consideration which has been the cause of my making the statement, and that is this that these events have seen fulfilment of a prophecy of the Holy Prophet of Islam (may peace and blessings of God be upon him) and that he has been vindicated in respect of one the objections often raised against him. That prophecy is that in the Promised Messiah's times Christianity would of itself melt away. What stronger proof can be adduced in support of the fulfilment of this prophecy than this that in a representative Christian State, *i.e.*, in that solitary State whose king bears the title of the *Defender of the Faith* developments are taking place which have caused one of its most popular and beloved monarchs to decline to observe Christian ceremony on the ground that he has no faith in it ; and the objection that has been removed is the one against the lawfulness of divorce recognised by the law of Muhammad (peace and blessings of God be upon him) and the latter's own example in marrying divorced women. For, the world has seen that the need of divorce is being so strongly felt, and the respect due to a divorced woman or one who has divorced her husband,—the woman not having been accused of a moral offence,—is so clearly acknowledged that kings are prepared to forego their kingdoms in order to find a solution.

Digitized by Khilafat Library Rabwah
can serve as the foundation of world unity, for it alone can help in bringing down the artificial barriers which are an impediment in developing the sense of human brotherhood. Since God is the real fountain-head of all knowledge and the spiritual basis of life, faith in Him means faith in humanity. The idea of the universe and humanity is linked with the idea of the unity of the God-head ; and thus the purpose of life in Islam has been regarded as service to humanity. It is for this service that the exploration and the conquest of the material world has been advised.

Islam in its attitude towards humanity has even gone so far as to prefer the duty of man towards man to that of man towards God. Any narrowing down of this circle of humanity is foreign to the true spirit of Islam. Those who indulge in such things should remember the following saying of the Prophet : "All mankind are children of God. The best-liked of them in the eyes of God is one who does service to his children. Your service for even one minute to your brother in humanity is better than remaining in prayer for even one year."

Digitized by Khilafat Library Rabwah

How must a British Muslim's heart have been buoying up with joy when, studying the events of the recent days, he came to realise that it was not he alone, but also his King, who was fighting against Christianity; that it was not he alone who was counteracting the objection of Islam's base enemy, but his Christian King too was prepared to give away his Throne in order to demonstrate the absurdity of that objection.

The bishops think that they have been the victors in this controversy, but Edward's sacrifice will not be wasted, for it was made in fulfilment of former prophecies. The seed shall grow and there shall come a day when England not only shall acknowledge the lawfulness of divorce but shall also be compelled to enact laws on other matters in accordance with the laws of Islam. What is a king after all? A servant of the people and the country. Servants sacrifice their lives for their masters. Edward, by this act of self-abnegation, has supplied the first brick of the future superstructure, more bricks will be laid on it one after the other, and a new building will be raised of which England will, in time to come, be justly proud.

The Ahmadiyya Movement

Digitized by Khilafat Library Rabwah

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) THE AHMADIYYA MOVEMENT,
Mount Carmel, Haifa, Palestine.

(9) THE AHMADIYYA MOVEMENT,
Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) THE AHMADIYYA MOVEMENT,
Oetœsan Ahmadiyya,
Padang—(Sumatra).

Regd. No. L.-2942

THE

Digitized by Khilafat Library Rabwah

REVIEW OF RELIGIONS

A MONTHLY JOURNAL

OF SANE MUSLIM RELIGIOUS THOUGHT

DEVOTED TO

THE DIFFUSION AND DISSEMINATION

OF

THE BEAUTIES AND EXCELLENCES

OF

ISLAMIC TEACHING & TORCH-BEARER

OF

THE LIGHT OF ISLAM IN THE WEST.

Gives an Impartial Review of the Prominent Religions of the World and Removes Misconceptions about

ISLAM.

Annual Subscription

Inland	... *Rs. 4*
Foreign Countries	... *Sh. 10*

All remittances should be sent to the MANAGER,

THE REVIEW OF RELIGIONS (English)

P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India.

Digitized by Khilafat Library Rabwah

HAZRAT AMIRULMOMINEEN

A Thumb-nail Sketch

The scroll of history unfolds to our vision names of men who made a deep and broad mark on their age and generation, and left their " foot-prints on the sands of time." They are known in history as Great Men. They are born in every age and clime. The present age with its barren materialism and sterile heresy, is not without its great men, who exercise spell over the world. Their presence is indispensable. For the march of life, we must have some banner floating over us, some music to put vigour in our steps, some leader who directs and inspires.

But many who are seen parading on the pedestal of glory are only the chance products of the fuss and furore of their admirers. The obtrusive personality of Mr. Gandhi, who is dubbed as the great man of the present age, leaps to the eye. No doubt, he shot like a meteor from the womb of obscurity and caroled on the horizon of greatness, but now he is no more than a receding star relapsing into oblivion. For is not the world witnessing his glory gasping for life ? Has not his ambitions and schemes been dashed to the ground by Furies and Nemesis which attend every worldly glory ? Has he not been betrayed by his once devoted followers, as " lion is betrayed by toils and unicorn by trees "? Is there no dwindling away in the ranks of his satellites ? The flambuoyant description of his " arcadian simplicity," sobriety and moderation cannot draw veil over the reality which is clear as the day. The blind admirers lavish adulatory epithets in describing his "personal charms" which remind us of the pre-historic days. He has had his day. The world is witnessing the vanishing fumes of his evanescent glory. He is no longer on the crest of the wave of popularity. Great, he is humbled; leader, he is led. He may go down in history as a disappointed man, who like

Digitized by Khilafat Library Rabwah
many of his type was rudely handled by fickle fate. But he cannot go down to posterity as a successful man with a record of solid work. India herself which is the birthplace and the mausoleum of his hopes and aspirations, is seeing the sad end of his life-drama. He is decried. His doctrines are the targets of hostile attacks. In short, like Cæsar he finds himself surrounded by stabbing enemies.

"No" from Azure

Is there no man besides this masquerading figure? Is the present age destitute of the moulding hand of a Great Man? "No," comes the voice from the deep Azure above. There is a man, who like the sun is lighting the world, but is himself buried under his own dazzling effulgence. He is a man who can claim to have the divine in him. He is flooding the world with his divine music. The hero of my narration is the present Head of the Ahmadiyya Community. There are many aspects of his life, whose full and exhaustive treatment is beyond the compass of the present sketch.

Oratory exercises a charm over me. A stirring passage sends a thrill in my spine. Words falling from the lips of eloquence fire my imagination. Hence I will try to give an account of his oratorical gifts. Although all his speeches and writings bubble over with eloquence, yet this trait of his, is prominently nailed to the mast during the Christmas days, when Qadian is the centre of Gravitation and a spate of devoted pilgrims pours forth in its walls.

Scene of Entry

Picture for a moment a *pandal* packed with the expectant audience eagerly awaiting the arrival of some body. Their devotion is stamped on their faces. A motor slips in. The shrill notes of its horn electrify the whole atmosphere. Blood mounts the eager faces of the people. They rush towards the motor, and vie with each other in stealing a glance over the man, emerging from it. He makes his way through the motley crowd of people kissing his hand. He reaches the *Dais* and takes his seat there. A man

Digitized by Khilafat Library Rabwah

stands up and recites the Holy Quran. It has a soporific effect on the feverish excitement of the people. The recitation is over. The man, whose "face is the home of many eyes" stands up amidst cries of *Allah-o-Akbar*, his spectacles flashing back the light of the day. Oppressed by indifferent health, but surrounded by a bewitched audience, he starts speaking. As the strains of Amphion's lyre drew stones from Thebe into the walls of the city, so the voice of the man resounds through the *pandal*. It evokes new hopes, inspires new thoughts and infuses new spirit in the minds of his hearers. The whole audience is thrown into a hypnotic trance. It seems as if he is armed with the spell of a magician. In his tongue the powers of universe roll and thunder. The charm of his face is irresistible like the surging tides of ocean. The people sit there mute and motionless like a statue. Only the coughing of the sick and the ailing disturbs the delightful serenity of the scene.

Winged words

The twilight deepens into darkness. The night drapes the whole world. But the fire of logic continues as ever. The visible change in the atmosphere does not affect the audience, nor does it throw damper on their enthusiasm. Brutus holding aloft the knife from Lucretia's slaughter, or Mazzinni with his fiery speeches, or Demosthenes with his marvellous rhetoric, or Burke with his impeachment speeches, or Cicero with his stirring ovations could not have stirred and entranced the audience as much as does this man with his religious discourses, which are superior in quality and abiding in effect. When he comes to grips with the prevailing false dogmas he appears like Joshua dealing death-blows to the wall of Jericho and the sky-scraper of *kufr*, looks like "a house to fall".

He does not indulge in the orgy of destructive oratory. He abhors violence. He rests his magic levers on higher fulcrums of God, religion and the World Beyond. He makes his subject look as real as life. The winged words coming in quick and logical succession penetrate the hearts of the people.

MOHAMMAD HUSSAIN.

Digitized by Khilafat Library Rabwah

JESUS' JOURNEY TO INDIA

[We give below an article which is the fruit of the research-work of a Bengalee scholar, Mr. Surat Kumar Sarkar. Though we fail to see eye to eye with the author on certain points, yet we fully agree to the fact that Jesus came to India. The author has unfortunately interwoven his own motives in the article and seems to be at pains to subordinate his research to his attempt to prove that Jesus Christ was a student of Hindu philosophy and a disciple of Hindu Saints. His strained interpretation of History is more than obvious. It is this which gives a legendary flavour to an erstwhile historical fact that Jesus came to India and passed his last days here. Hence Mr. Kumar's research is like the Curate's egg good only in parts. Even a casual reader will realise that the author has overshot the mark.

But he has succeeded in establishing the fact that Jesus Christ did come to India. When this fact was first revealed by the Promised Messiah the Mullahs and Maulanas and even some so-called historians laughed to scorn and called it a wish being the father of thought. He served an effective quietus to his critics by proving that Jesus' tomb was in Srinagar. It is there even to-day, though it is known under a slightly different name—variation being due to the exigencies of language and pronunciation.

The article will certainly serve as a food for thought for those who honestly believe that Jesus Christ did not attempt any long Odyssey before or after his event of Crucifixion. The hesitation to give credence to the fact of his journey to India and his tomb in Srinagar has no basis in history. It springs only from the exploded belief that Jesus Christ bodily rose to Heaven.—*Ed.*]

It is indeed very strange that we hear nothing about Jesus Christ from his thirteenth year till his thirtieth year. The Bible is unfortunately silent. One therefore naturally asks where he was these 17 years and how he spent this time.

It is interesting to note that some rare Hindu and Buddhist *Shastras* record the interesting belief that he was in India, and spent those 17 years in this country. This is corroborated in *Natha Namavali*, a very old manuscript, dearly and zealously preserved by a section of Yogis called *Natho Yogis*. In this book, it is also said that after his resurrection he came to

Digitized by Khilafat Library Rabwah

India again and did a good deal for the welfare of these Yogis.

Long before the birth of Christ, there was a class of saints in Palestine who were almost like the Hindu Yogis. They were called the *Essenes*. Arthur Lillie writes in his *India in Primitive Christianity* that "Jesus was an *Essene* and the *Essene* like the Indian Yogi, sought to obtain Divine Union and the 'Gifts of the Spirit' by solitary reverie in retired spots." (P. 200). Essene is the foreign pronunciation of the Indian name "Eeshání, Eeshán is Shiva, Eeshání is the worshipper of Eeshan or Shiva."

John The Baptist

In their modes of worship the Eeshánis and the Yogis of the Natha community were very much alike. John the Baptist was an Essene. He, along with other great men of the Natha community, is held in esteem by the Yogis of the Natha section. Even in the remotest parts of Bengal where no missionary has ever set foot, John the Baptist is still the subject of many songs. John baptised Jesus. Ernest Renan, the famous author, writes as follows about the Essenes :—

"Amongst etymologists there is no accepted theory of the meaning of the word Esseno; like the origin of the sect, it is unknown.

"The Essenes resembled the Gurus (spiritual masters of Brahminism)."

Jesus was initiated in the Indian Yoga form of religion. To gain more knowledge on the subject, he came to India. This is related in a very old manuscript preserved in a temple at Marbur—a very inaccessible region in Tibet. A copy of this manuscript can also be found at Himis Temple situated on the frontier of India and Tibet. Some years back a Russian tourist named Dr. Notovitch slipped from a hill near Himis and was severely wounded. The kind Lámás took him to Himis Temple. Here he happened to learn from the Lámás that a very important book on Jesus Christ